000
584 slowly disappearing. In some families, the
178 parents of the girl still arrange the match. There are, however, no exchange of presents, nor any similar ceremony, only mutual agreement. In the majority of cases, the young people decide for themselves with whom they want to live. Whether the match is pre-
583 arranged or not, a system of trial-marriage is
591 always customary. The young man moves into the house of the girl. He helps her family with work in the fields or hunting, and he lives with the girl. There is no sort of ceremony. When the couple feel contented with one another, and ready for the responsibility of their own household, they build themselves a house and leave the parental one. Nowadays,
585 when the priest appears on his bi-yearly visit, the couple frequently marries in the church, and it is quite a sight to see long-married couples with children, and who have suddenly decided to have a formal marriage ceremony, line up before the church door to be "married." On these occasions, a "marriage shawl" is sometimes used. This is a substitute for the
[177] colonial Spanish-American custom whereby the priest in Roman Catholic marriages places a gold chain over the couple. The shawl is handwoven with a white background and a few purple and red lines. The red lines are shorter and border the ends. They are woven in a diamond-shaped pattern. The present shawl is about fifty years old, and is badly eaten by moths and bugs. It is so seldom used that it will probably be permitted to fall into decay without being replaced.

837 The tribe itself is not concerned with "morality" in the western meaning. Both men and women often have a lover in addition to their
[184] spouse. Unlike the neighboring *Cavagra*, who have remained more isolated from white influence and are often blindly jealous of their women, the *Boruca* pay little attention to sexual wanderings. A man gives his love food,
[848 and nowadays, occasionally money. A woman
849] takes her illegitimate child home to her husband's house. The cases of illegitimate children are interesting in that a woman apparently has a child only when she wants one
586 (see p. 26). The writer could find no case of divorce in Boruca, although she was told that

584 asks his parents. There have been a few cases in this area when permission was denied. Then,
[583] the couple ran away to other indigenous communities of different tongues, for example, the Cabécares among the Bribri or vice versa. The writer does not know of similar cases in Talamanca.

583 When the answer is satisfactory, the couple
591 live from eight days to one year in trial marriage in the house of the girl. The boy works for her family cultivating the land, chopping wood, etc., until he takes his woman away to his parents' home. He must also give the girl material for dresses which she makes into clothes. If he already has a wife then he gives
[595] a present of food or animals to the new woman's family and visits her periodically until he feels it is time to take her to his home or his parents' home.

583 On the Pacific side, social pressure against
[184] trial marriages is at times evidenced by the
[177] contemporaries of the couple, not by their elders. This is due to the influence of the school. Here when first married, the pair
591 generally stay in the house of the father of the boy, although this is not a set rule. The length of time they live there depends upon the father's age. However, from six to eight years is not uncommon. If the mother of the girl is poor and a widow, the couple go to live with her. If while living with either family on the Pacific slope, one of the pair does not get along with the prospective in-laws, they build a house apart but close to the parents. Eventually on this site, the man builds his own home.

595 In Ujarrás, there are several cases among the Cabécares of a woman and two or three men living in the same house. The woman washes and cooks only when she feels like it. When she doesn't the men take care of her.

586 On both sides, the men do not like their women to travel alone for fear they might go off with another man. When a woman leaves her husband, the children stay with the father.

182 **Death and Burial.** The most important phase
761 of the life cycle as far as ceremony and prestige are concerned is death. This is when social organization flanked by the unanswerable or mysterious aspects of religion combine
764 in a pageant that might well put to shame many theatrical producers. In the first place, there